5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4
Picunche

[824] 757 facients, aphrodisiacs, and for a great many other purposes, in infusions, for massages, and in other ways, depending on the malady or on the objective desired. Bloodletting with a small pointed flint, hafted, was common within as well as outside of shamanistic practice (Oyarzún, 1916–17, pp. 61–62). An enema syringe was made of the bladder of an animal with a small cane tube attached thereto. Rosales (1877–78, 1:324) saw an Indian give water boiled with bezoar in it to a person ill of heart disease. Sweat baths were taken as follows, according to Félix José (1916, 1:236): Wild sage or other plants were put in water in a trough, and four white-hot stones thrown successively into the trough over which the patient placed himself, covered with blankets or clothing in order to sweat. There was also considerable skill in handling of dislocations, fractures, and wounds. (For details on medical and hygienic practices, cf. Gusinde, 1916–17.)

211 [202] **Communication.**—To judge from the mention of them in the very early literature, smoke signaling (Mariño de Lovera, 1865, p. 116) and the quipu (González de Nájera, 1889, p. 101; Ovalle, 1888, 12:162) were pre-Hispanic. The quipu (pron) or knotted cord was used for a number of purposes: To keep accounts of livestock and records of events (Ovalle, loc.cit.; Bullock, 1911, p. 18); to indicate the number of days at the end of which the summoned representatives or warriors would assemble for war, festival, sport, or other business; to keep tab of the number of days' work done, or of the number of payments to be made in case of composition for murder (Febrés, 1882, s.v. pron; Havestadt, 1883, 1:521, 2:755); and for other purposes.

802 **Enumeration, time-reckoning, and measures.**—Counting was by the decimal system. The numbers for 100 and 1,000 were from *Quechua*.

805 The year was divided into two parts by the December and June solstices, into 4 seasons, and into 12 lunar months; the 24-hour day into 10 or 12 parts. Moesbach (1936, pp. 82–84) lists 6 seasons and about 15 divisions of the day. The time of day was calculated by the position of the sun; of night, by the stars.

804 Various lineal measures were recognized corresponding more or less to our span, foot, pace, arm-length, etc. (Molina, 1901, p. 177; Guevara Silva, 1898, 1:288); and liquid and dry measures corresponding roughly to our pint, quart, six-quarts, etc. (Molina, ibid.).

158 Mental derangement, it may be added, in the form of milder parataxes or graver psychoses appears to have been uncommon, at least in recent times (Guevara Silva, 1913, pp. 306–07).

CULTURE OF THE PICUNCHE

131 Of the culture of the *Picunche*, the *Araucanian*-speaking natives who formerly occupied the region from the foot of the Andes to the Coast and from Coquimbo or the Choapa to the Itata River or the Bío-Bío River, very little is known.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

802 Beginners in school count from 1 to 10 by folding a finger into the palm of the hand at each number (a manner in which adults also count). If the count is beyond 10, it is usually continued on toes, a toe being bent under the foot at each number. A teacher, during her first days in a Boroa area school, said she wondered why a child was continually bending over. "I found she was doing her addition problems on her toes. Every time there was a number greater than 10, of course, she had to stoop." An Alepúe father said with pride, "My boy counts in his head now; he no longer needs an outside thing, like his fingers and toes, to do so." A Panguipulli couple past 60 had not heard of using toes in counting.

●211 Informants knew of no method of keeping count "except remembering it in one's head." "I have never heard of Mapuche cutting notches in a stick or tying knots in a string or doing anything else to keep count. If anyone wanted to know anything which he could not recall, he asked other members of the family about it; someone would recall it, for if it had importance enough to be remembered, everybody in the family would have heard of it." Cooper notes that the knotted cord (quipu) was used to keep accounts of livestock and records of events; to indicate the number of days at the end of which summoned representatives or warriors would assemble for war, festival, sport, or other business; to keep tab on the number of days in which work was done, or of the number of payments to be made in case of compensation for murder; and for other purposes (1946, p. 754).

MEASUREMENT OF TIME

805 The time of day is regulated by the sun (antū). Antū is a word used not only to mean sun but also to designate the span of time from sunrise to sunset. When outdoors, informants glanced or pointed at the sun when talking of time. A Coñaripe woman pointed at various points at which the sun should be when a decoction she was telling about should be given to a fever-stricken person. Another woman being interviewed in her yard looked at the sun, and said, "It is nearly midday [11:40 a.m.]." Soon her husband and children returned from the harvest fields. The smaller children peeked into the kettle, in which their older sister was preparing the midday meal, and said, "Hurry! Hurry! The sun is already overhead." At about 1 o'clock, when passing through the same yard, the woman teasingly remarked, as she glanced toward the sun, "If you do not get home soon, there will be no dinner left for you!" Nearly every family, too, had a particular place outdoors, maybe the corner of the ruka or a fence post near

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

MEASUREMENTS OF TIME

Time of day today is generally told as formerly: On sunny days, in the open, it is reckoned quite accurately by the position of the sun; not so accurately by the length of shadows cast by stationary objects, such as houses or trees. "If shadows are short, it must be nearly midday." Indoors, time is told by the location of sunrays as they shine through crevices and fall upon designated fixed places, such as a stone at the fireplace or the foot of a sapling in the framework of the house. Allowance was made for the shifting of the sunbeams as the seasons progressed, "but the sunrays are always either on the rock or to the right or the left of it." A 59-year-old woman knew where sunbeams could be expected to be when the time of day was halfway between sunrise and noon, at noon, and halfway between noon and sunset. 805

Kolupan noted that the only time of day that can be accurately told is midday, since the sun is then at zenith. He then said that an Austrian Tyrolese had taught him to tell time by noticing the location of the shadow of his long finger in the palm of his hand when he folded the finger across the palm. "If the shadow of my finger falls directly below the finger, it is midday; if the end of the shadow falls on this crease in my palm, it is between 5 and 6 o'clock in the evening. This is not an old Araucanian custom."

When there is no sun, time is merely guessed at. A 70-year-old woman hurried her four grandsons off to school, during an interview on a rainy day, when she learned it was 11 a.m.; they had been sitting by, listening in. "When the sun does not shine, we do not know the time of day," commented the grandmother. "On such days our children are sometimes late for school and sometimes too early." Time for meals was told by hunger.

Kolupan and a man in his seventies named the parts of the day, but they agreed on one word only, namely, that for midday: both called it ranji antü. Kolupan divided the day as shown in table 8. The man in his seventies divided the day into ule (morning), ranji antü (midday), rupa antü (sun is passing), and epe lesu antü (evening). Both agreed that the time of night (akipun) is told by the position of two constellations, the guanaco (l'uan) and the rhea (choike). (See table 2 for Chilean Araucanian names of divisions of the day.) 805 184

Days were not named; nor were they grouped into weeks. If count had to be kept of days, a knot was tied into a thong or string "each day when we got up in the morning." A period of several weeks' time was reckoned by the moon. A worker, for example, who hired out at harvest time took notice of the shape of the moon on the day 805 [211]